1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa
Halchidhoma
Plateau Yumans NT14
Yavapai

they feared it would cripple the eater. The enemy were believed "diseased": scalps, captives, and those who had taken or slain an enemy, all had to undergo a lengthy purification.

Two accounts of the practice which may refer to the same case were obtained from Kutox. Once before he was born some Halchidhoma from the Maricopa Wells district were on their way to the Kaveltcadom at Gila Bend. (This places the incident between 1835 and 1845.) Just west of the Sierra Estrella they were surrounded by Yavapai and Apache, who killed all twenty, carrying off a woman and her child. They took them northward to the mountains, where they cooked and ate the child. Kutox has seen the place. All their allies were invited to this. In the early evening they made the woman and the little girl dance. They then dug a long pit in which they burned logs until reduced to coals, on which they roasted a deer. They dragged the screaming girl away from her mother, and held her down on the coals until she died. Then each ate a piece of deer flesh and that of the girl. The woman later escaped and returned home.

Four women went to gather mesquite. One, who was somewhat apart from the others, had a girl of seven with her. The Yavapai caught these two and hurried them off to the mountains. They called all men and women together and danced beside a big fire. When the fire had burned down, they threw the little girl on the ashes and roasted her alive. The woman lived with the Yavapai for some time before she had an opportunity to run away. She said they had forcibly made her eat part of the girl's flesh.

Shamans also accompanied war parties to heal the wounded. These were not general practitioners, but those who had the proper dreams for wounds (p. 287).

Those who were killed in enemy territory were cremated on the spot if possible. The pyre was quietly built at night and as soon as well ablaze they left the spot. No attempt was made to carry the ashes home.

On one occasion the Maricopa went to fight west of or below Fort McDowell. The war leader chose a number of men to accompany him. A scout sent forward was seen by the enemy. Almost caught, he abandoned his horse and fled to warn the approaching Maricopa. These returned south of the Salt River, where they camped. In the evening the leader spoke, expressing his disappointment that his plan had miscarried, but saying they would try again. He argued that since the Yavapai had taken the horse, they would feast on it through the night. Perhaps they could be attacked when they finally fell asleep. At midnight the Maricopa again moved close to the Yavapai encampment and sent a spy ahead. He found that the Yavapai had feasted on the horse and, near morning, reported them asleep. The Maricopa then attacked and killed all the enemy. Since this event the locality has been known as xukâvĭ'k tatâpoi'ic, "the returning and killing."

Kutox's account of his own experience about 1865 also illustrates the character of this fighting with the mountain tribes.

A hundred Pima and as many Maricopa were given guns by the soldiers and

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa
Halchidhoma

a man, his favorite horse decorated with paint (or several of them), was staked near by to be killed as soon as the pyre was lighted. The belief was that he could ride one to the land of the dead, packing the clothing, etc., on the others. 764 [775]

While the pyre was burning, an older man (called aume'vâ, "fire tender") poked with a long pole, running it under the corpse to let in the air, and pushing the blazing logs over the corpse so that it could not be seen. "For the relatives to see any of the corpse would make them sad." The end post was the last to finish burning. The breast and heart were held to be the last parts consumed.

All this time the relatives were about. Children and elders alike were forbidden to eat or drink. When the body was half cremated and again after it was consumed the speaker delivered an oration. After the pyre had burned to coals, everybody left except the fire tender. This would be early the next morning, e.g, if the cremation had begun early in the night. [262] [537]

When the fire had burned out, four holes were dug close to the heap of ashes, two on the south side, two on the north. Then the fire tender, starting at the west end of the heap, scraped the ashes alternately to the north and south of the center line. He then divided these two piles to the west and east, so as to form four piles. Each was put in its respective hole and covered with dirt. Dirt was also scattered over the whole place. "Then the rain obliterated all signs. It is better that way."

At the funeral of a man who was a singer, the Maricopa (but not the Halchidhoma) had singing and dancing; even the relatives rose to dance. They then returned to cry over the dead. The songs were those the dead man "had liked," i.e., those he had dreamed. The same songs and dance were repeated in their mourning ceremony. 766 533 535

Everything within the dead man's dwelling was destroyed. The objects were thrown into a hole dug beside the house, or sometimes within it. The house was then burned down. This was done because the sickness might have been left in the house, and also, if these articles were left about, the dead, returning, might be seen in dreams and the survivors sicken and die too. They 768 [775] [753]